

MEDITATIONS

UPON THE

LOVE OF CHRIST,

IN THE

REDEMPTION

OF

ELECT-SINNERS.

BY MR. HUGH CLARK,

SOMETIME BEFORE HIS DEATH:

WHICH WAS ON THE 15th DAY OF FEBRUARY, 1724;

AND OF HIS AGE THE XXXVth YEAR.

A NEW EDITION.

Heb. xi. 4. *And by it, he being dead, yet speaketh—*

EDINBURG;

PRINTED BY AND FOR JOSEPH MURRAY, PRINTER.

M DCC LXXX.

[Price Threepence Stitched.]

1568/8950

REPRODUCTION

LOVE OF CHRIST

REPRODUCTION

REPRODUCTION

BY MR. HUGH J. A. R.

WHICH WAS ON THE 10th OF JANUARY 1890

AND OF THE AGE OF THE REPRODUCTION

REPRODUCTION



REPRODUCTION

REPRODUCTION

TO THE
CHRISTIAN READER,

WERE Books valuable only on account of their prolixity or bulk, the few following pages, presented to the candid Public, could claim but little attention, and merit as small esteem.—The reason of this New Edition is not so much from a scarcity of poetical compositions, as the evident superiority of this, now put into your hands, to many others.—Although the last and this present Century have been, in a peculiar degree, famous for the great number of men that have laid claim to the friendship of the Muses,—and although, consequently, the publications as well as subjects of this kind are immense ;—yet surely there can be no plainer demonstration of the depravity and venality of the age, than that many of these have been honoured with the LAUREL, while, at the same time, they merited the justest contempt. It must be owned, indeed, that some of those authors were men of great learning, penetration, and abilities ;

—but then what use did they make of such invaluable talents? Every man, that can allow himself to think impartially, will answer—Only to corrupt the morals of their countrymen!—Such performances, instead of contributing any thing in order to exhibit the supreme excellence of divine objects, or tending, in the smallest degree, to promote the good of mankind in any point of view, are they not evidently calculated as an inducement to every immorality?—Are not the instances numerous of such who ascribe their being seduced to vicious habits, and almost every virtuous feeling stifled in their minds, alone to the perusal of such obscene poetry?

But as I apprehend it will be to little purpose for me to use arguments in order to convince the votaries of VICE of what, to every well-thinking person, is already too evident, viz. the bad consequences that must of necessity flow from the perusal of such Authors;—I beg leave to observe that we are favoured with writers on this subject, though indeed the fewest number, whose labours ought to be encouraged as being an honour to them as men, as Christians, and to their country; that think the creative power of GOD, and the sublime mysteries of REVELATION, themes not unworthy their attention. In this number I presume the late

excellent and pious Author of the following small Treatise will be allowed a place, by every one that may, though but with small attention, peruse it. Is it possible any subject can be more sublime, more noble, more full of comfort, than what is here insisted on?— Surely it is of the greatest importance, and universally concerns mankind.

I cannot avoid taking notice here, of the unfriendly part many parents act with regard to the education and instruction of their children:—if they understand letters at all, some song or ballad, &c. is, without delay, put into their hands, by means of which their infant-minds are vitiated, in a manner, from the very first DAWN of ACTION: and as such early impressions are commonly lasting, is too often the cause of their future dissolute conduct through life, and too apparently of their everlasting shame and ruin! Would it not be equally conducive to their progress through learning, and a more proper method for instilling the principles of RELIGION and virtue into their minds, to make them acquainted with the Sacred Writings,—or even reading frequently a part of this instructive POEM, &c.—more especially as such a practice often meets with deserved success?

It remains now only to say, I have been at considerable trouble with regard to the notes; which, in the last edition, were extremely

confused, and thrown on the margin without any direction from the text, or distinction made betwixt chapter and verse. Each page contains at bottom all the different quotations that belong thereto,—together with proper references inserted from (a) forward through the Alphabet; many typographical errors are corrected; and that it may still be rendered instrumental, by the blessing of GOD, for your REAL good and comfort, is the sincere wish of,

Edinburgh,
Aug. 20.
1779.

} CHRISTIAN READER,

Your very humble Servant,

J. M.

[A N]
HUMBLE ESSAY

UPON THE
LOVE OF CHRIST,
IN REDEEMING
ELECT-SINNERS.

CROSS'D in a meaner Theme, I mind to prove
What sweeter charms are in SERAPHIC LOVE;
And to employ my heart and hand to sing
And write the love of my dear LORD and KING,
Who came from heav'n to earth to seek and save
So wretched, worthless, and so vile a Slave (a)!

O may his sacred Spirit guide my hand,
Enlarge my heart his love to understand;
Raise my dull fancy, and my soul enflame,
And cause that what I write, I love the same.

Before all time, while yet heav'n's glorious ball
Did not enclose this globe terrestrial,—
Ere Man was form'd, the LORD's all-piercing eye,
Who views all things from all eternity,
Perceiv'd how Man by sin would foully fall (b),
And unto death subject his children all.
He saw wretch'd self-destroying mankind ly
Plung'd in the deep abyss of Misery,
Like to an infant, helpless and forlorn,
Cast out in open field when newly born,

(a) Luke xix. 10.

(b) Acts xv. 18.

Whom no eye pity'd, wallowing in blood (c);
 Just ready to be swallow'd by the flood
 Of dreadful vengeance, and devouring wrath,
 And overwhelmed in eternal death.

Thus mankind lay with neck upon the block, 25
 Justice about to give the fatal stroke!
 The Law demands that guilty rebels die (d);
 Nought but the Sinner's death can satisfy
 Offended Justice, now to give the blow,
 And send the Sinner to the pit below. 30

All hope seems lost, till boundless Love and Grace
 Step in, in favour of the guilty race;
 Electing Love, not ty'd unto the laws
 Of creatures acting; Love, whose only cause
 Lay in JEHOVAH's sov'reign will (e) and grace; 35
 Not in the merit of the Elect-race (f).

Well then, shall guilty souls from death be freed?
 But how shall Justice then be satisfy'd?
 How shall the LORD his righteousness declare,
 If rebels from just vengeance saved are? 40
 What can atone for those who wilfully
 Have trampled on their LORD's authority?
 Can ' hecatombs of bulls, thousands of rams!
 Can blood of fatted calves, or tender lambs!
 No, Man hath sinn'd (g), and therefore Man must die;
 No less can Truth and Justice satisfy. 46

Then mankind's hopes are lost for ay——But lo!
 CHRIST's matchless love and grace prevent the blow;

(r) Ezek. xvi. 4.—9. (s) Psal. i. 9.—13. and li. 16.
 (d) Ezek. xviii. 20. Micah vi. 6, 7, 8. Ezek.
 (e) Matth. xi. 26. Eph. i. (5) xviii. 20. Rom. vi. 23.
 (f) Rom. ix. 15, 16.

Stays the avenging sword in Justice's hand,
 Says to the Law—"I'll answer thy demand." 50
 Bespeaks the FATHER—"Since it must be so,
 That nothing but the Sinner's death can do
 To clear thy Truth and Justice; lo! I come (b)
 A sacrifice in the poor Sinner's room.
 Deliver these in chains of Justice bound; 55
 I have for my Elect a ransom found.
 I'll be their Surety (i): I will part with breath
 To ransom them from thy avenging wrath.
 My GOD, I take delight to do thy will (k),
 And all thy holy precepts to fulfill. 60
 Since thy just will requires that rebels die,
 I'll bear their sins; lay all their crimes on me.
 Lo! all the blood within these sacred veins,
 Shall not be grudg'd to wash their guilty stains,
 Since thou a body hast for me prepar'd (l), 65
 No toil, no grief, no labour, shall be spar'd.
 Tho' I be free, tho' it no robb'ry be
 To count myself an Equal (m) unto thee;
 Yet for their sakes a servant's form I'll take,
 That I may them free men for ever make. 70
 Tho' I be rich, for them I poor will be (n);
 That they for ever may be rich in me.
 Tho' I be GOD, I will a man become;
 Assuming flesh (o) in a mean virgin's womb.
 Tho' free from sin, I'll sin for them be made, 75
 That with GOD's righteousness they may be clad:

(b) Psal. xl. 6, 7.

(i) Job xxxiii. 24.

(k) Psal. xl. 8.

(l) Heb. x. 5 &c.

(m) Phil. ii. 6, 7.

(n) 2 Cor. viii. 9.

(o) John i. 14. Isa. vii. 14.

2 Cor. v. 21.

Tho' I be Sov'reign, I'll myself subject;
 The law shall be a rule me to direct:
 Tho' I'm LORD PARAMOUNT, in servant's form,
 I'll in their stead thy holy law perform (p); 80
 And tho' I it fulfil most perfectly,
 I'll also bear its curse and penalty.
 Tho' I'm thy Well-belov'd, I'll bear thy wrath:
 Tho' I'm the Life itself, I'll die the death:
 Tho' I be guiltless, guilty I'll become: 85
 Tho' I might answer, I'll stand mute and dumb:
 Tho' Judge of all, by men I'll judged be:
 Tho' blessed, I'll hang on the cursed tree (q): 90
 Tho' I'm eternal, time shall see my birth,
 Tho' I fill heav'n, I'll be interr'd in earth. 90
 Tho' these be poor, and wretch'd, and beggarly,
 I'm not asham'd their kinsman near to be.
 I'll be their Father, they shall be my sons:
 Tho' heirs of HELL, I'll make them denizons
 Of the celestial Jerusalem. 95
 Tho' they be flaved, I will ransom them;
 Tho' under Sin and Satan they be thrall'd;
 I'm not asham'd their Brother to be call'd.
 I'll be their Husband, they shall be my spouse;
 I've chosen them, I'll make them me to chuse. 100
 If they want beauty, I have comeliacess;
 If clothing, I have robes of righteousness.
 I have fine gold for them, if they be poor;
 If they're polluted, I'm a Fountain pure.

(p) Phil. ii. 6, 7, 8. Rom.
viii. 3, 4.

(q) Gal. iii. 13, 14. Matth.

xxvii. 46. Mark j. 11.
John xiv. 6. Gal. iii. 13,
14. Isa. lxi. 7, &c.

Then, Father dear, set those my brethren free; 105
Lo here I am, let Justice strike at me (r)."

Pause here, my Soul! I charge thee here to pause!
O stand and wonder what might be the cause
Why this great LORD, who had no need of thee (s),
For thy salvation should consent to die! 110
Could'st thou engage his heart! his love deserve!
Whom hosts of angels and archangels serve (t)!
Who hath a world of creatures at command,
Upheld and rul'd by his almighty hand (u)?
Had sinners beauty, wealth, or parentage, 115
This heav'nly Lover's heart thus to engage?
What had poor Elect-souls in them to prove
Such an attractive to their MAKER's love (x)?
That he their KING, their Husband (a) should become,
And to his glorious mansions (b) take them home? 120
Sure nothing. Why? The state that they were in,
Was that of desp'rate enmity and sin.
Rebellious hatred 'gainst his Majesty,
Had tainted all the lapsed progeny:
Satan's black image had their nature stain'd; 125
Their hearts and wills in Lust's strong bonds were chain'd.
They had no strength nor mind to plead for peace,
No will to sue for their CREATOR's grace:
No hope of pardon, no delight in GOD;
But eager bent upon Destruction's road. 130

(r) John i. compared with ch.
v. 14. Eph. i. 23. Matth.
xii. 40. Heb. ii. 14. Eph. ii.
3. Heb. xii. 22. Gal. iii. 13.
Heb. ii. 11. Hos. ii. 9.
John xv. 16. Ezek. xvi.
14. Rev. iii. 18. Zech. xiii.

(s) Job xxv. 6.

(t) Heb. i. 3.—6.

(u) Col. i. 16, 17.

(x) Ezek. xvi. 3, 4, 5, 6.

(a) Isa. liv. 5.

(b) John xiv. 2.

Thus he beheld in blood and misery (c)
 An Elect-world, before they were, to ly:
 And yet, amazing thought! he lov'd them then,
 And his delights were with the sons of men (d).

What was the cause, say Saints, if you can tell, 135
 Why he should love such guilty lumps of hell?
 We cannot tell! the wonder's far above
 Our shallow thoughts: but only GOD IS LOVE (e).
 Here is the depth, the length, the breadth, the height,
 Of matchless love, display'd in saving might, 140
 Which angels tongues cannot enough commend;
 Nor angels minds completely comprehend.

Oh, Saints! who share his love, in him be glad,
 Who loved you, ere you a being had.
 Why should you doubt his love to you, because 145
 You cannot in yourselves perceive the cause?
 'Twas not your worth or goodness could deserve
 That he at first from death should you preserve;
 Nor will your worthlessness or vileness make
 Your loving LORD your souls again forsake. 150
 It was the goodness of his sov'reign will,
 Engag'd him first, and will engage him still.
 And since he lov'd you from eternity,
 Believe he'll do the same eternally.
 Lay by your doubtings then, ye Saints, and raise 155
 Melodious songs of your REDEEMER's praise.

But Oh! why call I others to commend
 His love and grace, while I myself do spend

(c) Rom. viii. 7. Col. i. 21. xvi. 3.—6.
 Rom. v. 10. Eph. ii. 1, 2, 3. (d) Prov. viii. 31.
 Rom. v. 8, and v. 6. Eph. ii. (e) 1 John iv. 8.
 12. Rom. vii. 12. Ezek.

My time and thoughts in trifling vanities,
Which only can increase my miseries? 160

Shall I call Saints to love and praise his name,
And yet myself indulge a meaner flame?

O then, my soul! admire redeeming love!

Admire what could thy great CREATOR move

Ever to look on such a wretch as thee; 165

Much more, for saving thee, himself to die!

Admire also the FATHER's love who gave

His ONLY SON an Elect-world to save!

No sooner did the SON this offer make,

To die for Elect-men; and undertake 170

That Justice should, by him, be satisfy'd;

But straight the FATHER fully ratify'd

The bless'd contract, and took him at his word,

To lay the Elect's sins upon their LORD.

And thus he said:—"I have laid help upon 175

A strong, a mighty, and a chosen ONE,

A faithful, righteous Servant unto me:

And have anointed him (*f*) my KING to be.

I sworn have, and will repent me never,

That he shall be to me a PRIEST for ever, 180

After the ORDER of MELCHIZEDECK (*g*);

He is my precious (*h*) ONE, and mine Elect (*i*).

My mighty hand and arm shall make him strong:

The son of Mischief shall not do him wrong.

I will beat down before him all his foes; 185

I will them greatly plague who him oppose (*k*).

(*f*) Psal. lxxxix. 18, 19, 20. (*i*) Isa. xlii. 1. and xxviii.

Isa. xlii. 1.

16.

(*g*) Psal. cx. 4.

(*k*) Psal. lxxxix. 21.—24.

(*h*) 1 Pet. ii. 6.

I've giv'n him for a Witness, Counsellor,
 Commander, Leader, Captain, Governor,
 Unto the people (*l*); he shall them defend,
 And bring salvation (*m*) to earth's utmost end. 190
 He shall the people judge with righteousness (*n*),
 And bless the nations with abundant peace.
 And since he will pour out his soul to death (*o*),
 And for his Elect bear deserved wrath;
 Therefore, he shall exalted be on high 195
 Above all power and principality (*p*).
 Rais'd from the dead, he shall for ever live;
 And quicken all that do on him believe:
 My pleasant work shall prosper in his hand,
 He shall all things in heav'n and earth command. 200
 He shall a num'rous seed and issue see;
 And to his church an Head alone shall be:
 And as his countenance was marred more
 Than any man's (*q*), because of what he bore;
 So shall he shine with such resplendent light, 205
 That kings shall be astonish'd at the sight.
 Yea mighty kings before him down shall fall,
 And monarchs great do service to him shall (*r*).

Thus was the blessed covenant of peace
 Between them both: thus everlasting grace 210
 Shin'd in the counsels of the Trinity,
 For Elect-souls from all eternity.

(*l*) Isa. lv. 4.

(*m*) Heb. ii. 10.

(*n*) Psal. lxxii. 12. Isa. xlix. 6.

Psal. lxxii. 2, 7.

(*o*) Isa. liii. 12.

(*p*) Phil. ii. 9, 10.

(*q*) Heb. vii. 25. John v. 21,
25. Isa. liii. 10. Col. i.

16—18. Isa. lii. 14.

(*r*) Psal. lxxii. 11. Zech.
vi. 13.

Where Truth, and Mercy, Righteousness, and Grace,
 Like loving twins, did mutually embrace (*f*).
 Where divine love, and divine wisdom shin'd, 215
 As beams of light are in the sun combin'd.

O! that mine eyes enlight'ned were, to see
 The sacred wonders (*s*) of this mystery!
 How that the glorious FATHER and the SON,
 Tho' BOTH in essence most entirely one (*t*), 220
 Could yet, as distinct parties, strangely act
 As Covenanters in this blest contract!

Or if that this be a too bold desire,
 That I to see such wonders should aspire (*u*);
 Or know the manner how the Deity 225
 Transacts in this ador'd economy;
 I'll rather softly slide along the coast,
 Than launch into the ocean, and be lost
 In this vast abyss (*x*); I'll contract my sails,
 And humbly wait the Spirit's gentler gales. 230
 To take a steady view I'll be content
 Of the decree in its accomplishment.

No sooner had th' envious one deceiv'd
 Our parents first, and all mankind bereav'd
 Of perfect concreated innocence, 235
 And sunk the world in death by one's offence (*y*);
 But presently poor sinful man (*z*) forsook
 All hopes of grace; and straight himself betook
 To wretched shifts, his guilty head to shroud
 From wrath, amidst the thickets of the wood; 240

(*f*) Psal. lxxxv. 10.

(*s*) Psal. cxix. 18.

(*t*) John x. 30.

(*u*) Psal. xl. Deut. xxix. 29.

(*x*) Rom. xi. 33.

(*y*) Gen. iii. 1.—7.

(*z*) Rom. v. 12, 15, 17, 18.

And with fig-leaves to veil his nakedness,
 Instead of garments of pure righteousness:
 But all in vain—nor leaves, nor thickets, can
 From divine vengeance hide (a) the guilty man,
 Till JESUS come, that divine Prince of Peace, 245
 Proclaiming pardon, and Heav'n's act of grace,
 To guilty rebels, thro' the woman's seed,
 Who was in time to bruise the serpent's head (b).
 And thus he said; "Thou proud envious fiend,
 Who with thy legions hast 'gainst Heav'n combin'd;
 'Twas thy intent the woman to employ, 251
 Thro' thy deceit, all mankind to destroy,
 And thy Creator's image to deface,
 Which he had stamped on the human race (c);
 And wholly ruin my best work on earth; 255
 But all in vain—for of a woman's birth
 Shall spring a blessed and victorious Seed,
 Who shall in pieces break thy cursed head;
 Whil'st thou, with all the might and slight of hell,
 Shalt, serpent-like, but nibble at his heel. 260
 'Twixt thee and woman I'll put enmity;
 And 'twixt thy seed and her's eternally."
 Thus was the first Evangel published;
 And CHRIST, by CHRIST HIMSELF, was promised.
 Here's wond'rous love and grace, beyond degree,
 To mankind, plung'd in sin and misery! 266
 That Christ himself, the offended Judge, should come;
 Not as a Judge the guilty pair to doom,
 For their rebellious breach of covenant;
 But of eternal life to make a grant, 270

(a) Gen. iii. 7, 8.

(b) Gen. iii. 15.

(c) Gen. i. 26.

On better terms, and in a surer way;
 Wherein he would his grace and love display
 In a more bright and shining character;
 Where CHRIST himself should be sole Purchaser
 Of grace and glory;—nought requir'd of them, 275
 But rightly to believe upon his Name *. (d)

What can we judge poor guilty Adam thought,
 When his CREATOR such a message brought?
 Who look'd for nothing but devouring wrath,
 And the inflicting of deserved death. 280
 How was he filled with astonishment!
 How was his soul 'rapt up in ravishment!
 To see the beamings of eternal Grace
 Shine forth to him and his poor guilty race!

* Our Poet appears here, particularly in the last twelve lines, to bear a very near resemblance to the sublime Milton; (*Paradise Lost*, book X. line 85—123.) some lines of which I must be allowed to insert here:

——“ From his radiant seat he rose
 Of high collateral glory: him Thrones and Pow'rs
 Princedoms and Dominations ministrant
 Accompanied to heaven-gate, from whence
 Eden, and all the coast, in prospect lay.
 Down he descended straight; the speed of gods
 Time counts not, tho' with swiftest minutes wing'd;
 Now was the sun in western cadence low
 From noon, and gentle airs, due at their hour
 To fan the earth, now wak'd, and usher in
 The ev'ning cool; when he, from wrath more cool,
 Came, the mild Judge and Intercessor both,
 To sentence man. The voice of God they heard
 Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd; they heard,
 And from his presence hid themselves among
 The thickest trees, both man and wife:”——

(d) Rom. x. 9.

How did the news melt down his heart in tears, 285
 Comfort his soul, dispell o'erwhelming fears!
 Cause all the shades of sorrow fly away,
 And turn his dismal night to shining day!
 This was the dawning of sweet Gospel-light,
 Which in all ages still became more bright; 290
 Till CHRIST, that glorious Sun of Righteousness,
 In beauties of transcendent holiness,
 The bright irradiant Morning-Star, arose,
 To save his chosen folk, and quell their foes:
 Without descent, or genealogy, 295
 And yet Abra'am's and David's progeny:
 Without a father, yet GOD'S ONLY SON,
 By an eternal generation:
 Without a mother; yet a virgin's Seed,
 Which from the Root of Jesse did proceed: 300
 Without beginning; yet in time conceiv'd:
 Of endless life; and yet of life bereav'd:
 Ancient of Days; and yet a little Child:
 Judah's strong Lion; yet a Lamb most mild:
 The SON of GOD; and yet the Son of Man, 305
 Wrapt up in swaddling-clothes, who heav'n doth span;
 Laid in a sordid manger at his birth,
 Who cannot be contain'd in heav'n and earth (e):
 Had scarce wherewith to veil his nakedness, 309
 Who doth, of right, both heav'n and earth possess:
 The brightness of his FATHER's glory (f) vail'd,
 And divine pow'r in human flesh conceal'd.

(e) Mal. iv. 2. Psal. cx. 3. vii. 22. Matth. ii. 22. Rev.
 Rev. xxii. 16. Heb. vii. 3. v. 5. John iii. 18. with i.
 Matth. i. 1. John i. 14. Isa. 51. Luke ii. 7. Isa. xl. 12.
 vii. 14. and xi. 1. Matth. 1 Kings viii. 27.
 i. 13. and xxvii. 35. Dan. (f) Gen. xiv. 19. Heb. i. 3.

O matchless love! unfathom'd mystery!
 That the great Sov'reign thus should humbled be!
 Who can conceive, who can comment upon 315
 The wonders of this incarnation?
 O thou, my soul, in humble silence, then
 Learn to believe what thou can'st not explain;
 And let this wond'rous union-personal
 Draw thee to him for union-mystical. 320
 And tho' the LORD thy nature did assume,
 Yet of salvation do not thou presume,
 Unless by faith united to thy LORD,
 Which only can thee grace and peace afford.
 'Tis true, man's nature was exalted high 325
 By this stupend'ous condescendency,
 But this cannot procure thy lasting bliss,
 If thou do not share of his holiness:
 Thou hast no part in him, except he make
 Thee of the divine nature to partake (g); 330
 Unless thy cursed nature he renew,
 And draw his image on thy heart anew.

O could I come to him! could I improve
 This wond'rous step of condescending love,
 Wherein he took on him our flesh and blood (h), 335
 And, by true faith, receive spiritual food
 From him, my high exalted LORD and Head,
 Whose flesh is meat, whose blood is drink indeed (i).
 Could I improve his birth and incarnation,
 For my new-birth, and true regeneration! 340
 O that by faith I could obtain the cast
 Of those thrice-blessed wise-men of the East (k)!

(g) 2 Pet. i. 4.

(h) Heb. ii. 14.

(i) John vi. 55.

(k) Matth. ii. 1, 10, 11.

O for some happy star, to guide me to
 Bethlehem's gates, and there to take a view
 Of lovely JESUS, in his humble birth, 345
 And see the monarch of both heav'n and earth;
 To see the blessed divine Infant ly,
 Not in a stately palace, but a sty (l);
 No cloth of gold his cradle doth adorn,
 Coarse swaddling-clothes inwrap the newly-born; 350
 No couch, with studs of pearl or silver clad,
 But a vile manger holds his glorious head;
 The Royal Virgin can't for him obtain,
 In his own city, room in any inn.
 But yet he wants not charming melody 355
 To celebrate his birth-solemnity;
 The watchful shepherds are surpris'd with fear,
 While they behold the bright angelic-quire,
 Who warble forth the tidings of his birth,
 "Glory—on high, good will and peace on earth." (m)
 The angel straight the shepherds doth comfort, 361
 And thus bespeaks them in most loving sort;
 "Dear shepherds, let not fear your hearts annoy,
 I bring you tidings of transcendent joy,
 Which shall great mirth to people all afford; 365
 A SAVIOUR's born to you, ev'n CHRIST the LORD,
 In David's city. Come, and see your King,
 Who shall to nations all salvation bring;
 Be not afraid to come, because he's high,
 You'll see him humbly in a manger ly." 370

Thus, trembling Saint! thy Saviour speaks to thee;
 "Fear not, poor doubting soul, to come to me,

(l) Luke ii. 7.

(m) Luke ii. 8.—15.

I'm meek and lowly (*n*) ; cast thy fears away,
 And sinful doubts—Lo ! here's a patent way :
 Come thro' the veil of thy dear SAVIOUR's flesh, 375
 And make thy peace with thy great GOD afresh.
 If my dread highness doth make thee afraid,
 Look how I'm with humility array'd :
 Altho' I be the high and lofty ONE (*o*),
 Who in the highest heav'ns have my throne, 380
 Yet for thy sake, in this strait stinking sty,
 And in this crib I condescend to ly :
 Since thou behold'st me born in such a cell,
 Think'st thou I'll in thy heart refuse to dwell ?

Thus CHRIST was born. Thus he at first began 385
 His humbled life to save self-ruin'd man ;
 Which all along was fraught with miseries,
 Grievs, sorrows, labours, and calamities (*p*) :
 Tho' free of sin and guilt original,
 As to his own condition personal ; 390
 Yet for his Elects' guilt, when eight days old,
 Among the rank of sinners he's inroll'd (*q*) ;
 Is circumcis'd, made debtor to perform
 The law, and thereto fully to conform (*r*) :
 Here the Law-giver is made under law ; 395
 The sov'reign Judge of judgment stands in awe (*s*) :
 The law must be fulfilled perfectly,
 The Elect cannot, thro' infirmity ;
 Therefore their LORD, by his obedience,
 Must do what man shou'd done in innocence. 400

(*n*) Matth. xi. 28, 29.

(*q*) Luke ii. 21.

(*o*) Isa. lvii. 15. and lxvi. 1.

(*r*) Gal. v. 3. and iv. 4.

(*p*) Isa. liii. 3.

(*s*) Rom. viii. 3.

The law pronounceth wrath and indignation,
 Perplexing anguish, endless tribulation,
 On every soul that sins (t); and therefore he,
 The Elects' Surety, bears the penalty:
 The law knows no abatement, Justice stands 405
 Strictly to ev'ry point of her demands;
 No less will please but perfect innocence,
 Or then a ransom equal to th' offence;
 This JESUS paid, and thus redeems his own
 From that deserved indignation. 410

Oh! then, poor elect-souls, who stand in awe
 To look upon that dreadful fiery law;
 All you whose souls Mount Sinai's thunders make,
 For fear of death and endless wrath, to quake (u):
 Who tremble lest his hot incensed ire 415
 Break out upon you like devouring fire (x),
 And lest he turn you to the lowest hell,
 With everlasting burnings there to dwell (y):
 Lo! here's relief for you—lo! here's a Shade
 From scorching wrath; a vail by JESUS made, 420
 To cover your poor guilty souls from wrath:
 Come hither, fainting souls, and take your breath
 Under the covert of his saving wings,
 Who to your soul sweet peace and pardon brings.
 All you who under Sinai's flashes stand, 425
 You who are tossed in a weary land,
 Lo! here's the Shadow of a mighty Rock!
 Lo! here's a Covert (z) from the dreadful stroke

(t) Rom. ii. 9.

(u) Heb. ii. 15.

(x) Heb. xii. 29.

(y) Isa. xxxiii. 14. and iv. 6.

(z) Isa. iv. 5.

Of Justice's sword :—Lo ! here's a Cloud by day,
 And Light by night, to guide you in the way. 430
 Are you afraid to meet a wrathful Judge ?
 Lo ! here's for you a City of Refuge !
 Can you not work because of impotence ?
 Lay hold on his complete obedience !
 Have you rebelled, and must therefore die ? 435
 Lo ! he hath born for you the penalty !
 Acquaint yourselves with him, and be at peace ;
 You are not under law, but under grace.
 The Law your former husband now is dead,
 And CHRIST's become your Husband and your Head.
 But yet you must not hence to sin give place, 441
 Because you are not under law, but grace (a) ;
 There's still a law and yoke your necks above ;
 Tho' not the law of Works—the law of Love (b) ;
 The love of CHRIST, like to a golden-chain, 445
 Still to obedience must your souls constrain :
 Not slavish fear must you to duty move ;
 Your motives now are gratitude and love.
 If you are weak, strength from your SAVIOUR draw,
 Whereby sincerely to observe his law : 450
 With him remains the Spirit's residue,
 Your souls to quicken, and your lusts subdue (c) :
 With him is likewise merit to supply
 Your services, in their deficiency :
 With him is incense (d) to perfume your pray'rs 455
 And skill to guide you in your soul-affairs.

(a) Job xxii. 21. Rom. vi. 14.
 and vii. 2, 3, 4.

(e) Matth. ii. 25.

(d) Rev. viii. 3.

(b) 2 Cor. v. 14.

O mind the lovely name which he obtain'd,
 When circumcis'd—as th' angel had ordain'd;
 He's called JESUS, for he saves his own,
 First from their sins, then from destruction. 460
 This is the true spiritual JOSHUA,
 Who, when a Moses cannot, by the law,
 Bring Abra'am's seed into the Promis'd Land (e),
 Conducts them in, by his almighty hand,
 Out of the howling wilderness of Sin, 465
 Which they, for many years, have wander'd in;
 Divides their Jordan, brings them to the blest
 Possession of their wish'd Canaan of Rest.
 'Tis he who, cloth'd with filthy robes, doth stand
 Ev'n the Elects' guilt; and, close by his right-hand, 470
 Stands Satan (f), ready to resist him in
 The blessed work of expiating sin;
 But maugre all his malice and his pow'r,
 The blessed JESUS still proves Conqueror;
 Blots out his folks transgressions in one day, 475
 And hath their filthy garments ta'en away (g):
 Is dress'd with robes of purest righteousness,
 And golden crowns—the motto "HOLINESS."
 'Tis he that is a Priest, upon his throne,
 Who brings his captives out of Babylon: 480
 The Prophet, whom we must in all things hear,
 Who the glory of his FATHER's house doth bear;
 Who by the HOLY GHOST anointed is
 Unto his three great sacred offices (h).

(e) Luke i. 31. and ii. 21.

(g) Zech. iii. 4.—9.

Matth. i. 21. Deut. xxxi. 23.

(h) Zech. vi. 11. Exod. xxxix.

and xxxii. 52.

30. Zech. vi. 13. Deut.

(f) Zech. iii. 1, 3.

xviii. 15. Psal. xlv. 8.

He's no usurper, him the FATHER call'd 485
 To his high function, sanctify'd and seal'd :
 A Prophet, like to Moses, mild and meek ;
 A Priest, of th' Order of Melchizedeck ;
 A King, to rule on Zion's holy hill (*i*) ;
 All which he doth most perfectly fulfil. 490

Lo! here's a treasure! come, poor needy Saints!
 Here is a store-house to supply your wants :
 Do you want wisdom?—Wisdom's treasures hid
 Lie all in him (*k*) ; you shall be furnished.
 Are you afraid, thro' ignorance, to stray? 495
 He is a Light to guide you in the way (*l*).
 He is a faithful Prophet, to reveal
 Th' eternal secrets of his FATHER's will :
 And well he can, who, from eternity,
 Did in the FATHER's blessed bosom ly (*m*). 500
 'Tis he alone who saw, and can declare (*n*),
 What his great FATHER's thoughts and counsels are ;
 Those purposes of love, 'ere time began,
 For saving of poor self-destroying man ;
 Who, by his Word and Spirit, since the Fall, 505
 Reveals them to his Church in ages all :
 Who preach'd at first himself ; and after sent
 The Prophets, to declare his Covenant.
 He was the angel who to Mamre came,
 And promised a Seed to Abraham (*o*), 510
 Which should bring blessedness to nations all ;
 'Twas he who wrestled with great Israel ;

(*i*) Heb. iv. 5. John vi. 27. (*l*) John i. 4. Psal. xxvii. 1.
 Acts vii. 37. Psal. cx. 4. (*m*) John i. 18.
 and ii. 6. (*n*) Matth. xi. 27.
 (*k*) Col. ii. 3. (*o*) Gen. xviii. 1. &c.

'Twas he who spoke with Moses in the bush (*p*) ;
And gave him Lively Oracles for us.

'Tis he who calls each faithful minister ; 515
Who gifts and graces doth on them confer (*q*).

Do you want pardon ? Come to JESUS CHRIST,
To obtain atonement (*r*) ; he's the glorious Priest ;

He is the precious spotless Sacrifice
Which divine Justice fully satisfies ; 520

He is a Tabernacle from the heat ;
He is the cov'ring Ark and Mercy-seat :

He is the Altar which doth sanctify
The gifts (*s*) of all that on him do rely ;

He is the skilful Advocate that pleads 525
His people's cause, and for them interceeds (*t*) ;

Poor souls ! who can't approach the Throne of Grace,
But shame and blushing quickly fills your face,

Thro' sense of guilt which, like a weight of lead,
Doth press your souls with deep amazing dread ; 530

Who towards heav'n dare not lift up your eyes,
By reason of your great iniquities (*u*) ;

Who look for nought but divine indignation,
Improve his priesthood and propitiation ;

Believe on him for justifying grace, 535
His sacrifice procures you lasting peace.

Want you redemption ? Want you liberty
From Sin's dominion, Satan's tyranny ?

Find you strong holds of lusts prevail in you (*u*) ?
He is a mighty Prince, who can subdue 540

(*p*) Gen. xxxii. 24. Acts vii.
38.

(*q*) Eph. iv. 7, 8.

(*r*) Heb. vii. 3. and ix. 23.

(*s*) Isa. xlii. 21. and iv. 6.

1 John ii. 2. Mat. xxiii. 19.

(*t*) 1 John ii. 1. Isa. liii. 12.

(*u*) Luke xviii. 13. Psal. xl. 12.

(*u*) 2 Cor. x. 5.

Rebellious lusts: he is a puissant King,
 Who doth his own from Satan's bondage bring;
 Gives them enlargement and sweet liberty (x),
 Doth over them his golden sceptre sway;
 Sin's iron yoke doth off their necks remove, 545
 And sweetly rules them by the Law of Love:
 Defends them by his mighty hand and arm,
 From every one that would them hurt or harm;
 Restrains and conquers all their enemies,
 And fully frees them from their miseries; 550
 Bequeaths them crowns; and causeth them to reign
 And sit on thrones (y) with him their LORD and King.

Come then all you whose wretched necks are gall'd
 With th'iron yoke of Sin, whose souls are thrall'd
 Under the hellish tyrant's servitude, 555
 Lo! here's a King for you both mild and good.
 Come change your master, change your work and way;
 Let JESUS in your souls a sceptre sway:
 Take on his yoke, and in his law delight;
 His yoke is easy, and his burden light (z): 560
 His yoke's a golden chain and ornament,
 Then yield your hearts to his sweet government:
 If you'll accept him as your LORD and King,
 You shall as kings with him for ever reign.

As in the divine Essence there are Three, 565
 And yet one undivided Trinity;
 Even so in CHRIST there are three offices,
 Yet he in these one Mediator is (a).
 If you would him for your Redeemer have,
 You must him in them all alike receive. 570

(x) John viii. 36.

(y) Rev. xxii. 5.

(z) Matth. xi. 30. Prov. i. 9.

(a) 1 Tim. ii. 5.

Take him for wisdom and for righteousness,
 For full redemption (b), and for holiness.
 Thus he is made of GOD; and offered;
 The Gospel-terms will none of those divide:
 Take him in all; 't is foolish to expect 575
 That he will be your Prophet to direct,
 Or yet a Priest to satisfy for you,
 Unless, as King, he do your lusts subdue.

But ah! why talk I thus, while I remain
 In bondage still, while me my lusts detain 580
 In Satan's camp!—while I refuse the yoke
 Of lovely JESUS, and his wrath provoke?
 Shall I press others thus to be content
 To bow their necks to his sweet government?
 And yet myself be only like the hand 585
 Which, for a signal, on the street doth stand,
 Directing passengers to find their way,
 Yet, void of life, itself behind doth stay!
 O then, dear LORD! cause thy redeeming love
 To break my harden'd heart: O let it prove 590
 A threefold cord my perverse will to draw
 To yield a sweet obedience to thy law:
 Could I by faith but view what he hath done
 And born to purchase me salvation!
 Could I behold him in his humbled life, 595
 A man of sorrows, and acquaint with grief (c)!

So soon as born, King Herod him pursues,
 He calls the Scribes and Council of the Jews,
 Demands the place of CHRIST's nativity;
 They answer from the ancient prophecy: 600

(b) 1 Cor. i. 30.

(c) Isa. liii. 3. Matth. ii. 3.

"Bethlehem's gates are honour'd forth to bring
 "The long expected, high exalted King."
 Then he the eastern Sages doth employ
 To go and search him out the Royal Boy;
 That he would worship him the Fox pretends, 605
 But to devour him in his heart intends.
 Before the child can walk, he's forc'd by night
 In his poor mother's arms to take his flight;
 And from the dragon's rage to lurk a while,
 As Moses once (*d*) upon the banks of Nile. 610
 Whilst Herod, mock'd, sends forth his soldiers rude,
 And baths Bethlehem's streets with infant-blood (*e*);
 Minding amongst them to destroy the King
 Which over Sion was design'd to reign.

Lo! here's another wondrous proof of love; 615
 The Divine Child to Egypt must remove!
 The King of kings must leave his native soil,
 And in his tender age endure the toil
 Of banishment into a foreign land,
 Who hath all nations under his command: 620
 That by his flight we might redeemed be
 From more than an Egyptian drudgery!

Two years elapse, and Herod gets his doom (*f*);
 Yet JESUS cannot to Judea come;
 He dares not in his native city dwell, 625
 Tho' he's the rightful King of Israel;
 Whilst Archelaus (*g*), bloody Herod's spawn,
 Reacts the tyrant in the Holy Land.

(*d*) Matth. ii. 14. Exod. ii.—
vii. &c.

(*e*) Matth. ii. 16.

(*f*) Matth. ii. 19.

(*g*) Matth. ii. 22.

Take him for wisdom and for righteousness,
For full redemption (b), and for holiness.

Thus he is made of GOD; and offered;

The Gospel-terms will none of those divide:

Take him in all; 't is foolish to expect 575

That he will be your Prophet to direct,

Or yet a Priest to satisfy for you,

Unless, as King, he do your lusts subdue.

But ah! why talk I thus, while I remain

In bondage still, while me my lusts detain 580

In Satan's camp!—while I refuse the yoke

Of lovely JESUS, and his wrath provoke?

Shall I press others thus to be content

To bow their necks to his sweet government?

And yet myself be only like the hand 585

Which, for a signal, on the street doth stand,

Directing passengers to find their way,

Yet, void of life, itself behind doth stay!

O then, dear LORD! cause thy redeeming love

To break my harden'd heart: O let it prove 590

A threefold cord my perverse will to draw

To yield a sweet obedience to thy law:

Could I by faith but view what he hath done

And born to purchase me salvation!

Could I behold him in his humbled life, 595

A man of sorrows, and acquaint with grief (c)!

So soon as born, King Herod him pursues,

He calls the Scribes and Council of the Jews,

Demands the place of CHRIST's nativity;

They answer from the ancient prophecy: 600

(b) 1 Cor. i. 30.

(c) Isa. liii. 3. Matth. ii. 3.

" Bethlehem's gates are honour'd forth to bring
 " The long expected, high exalted King."
 Then he the eastern Sages doth employ
 To go and search him out the Royal Boy;
 That he would worship him the Fox pretends, 605
 But to devour him in his heart intends.
 Before the child can walk, he's forc'd by night
 In his poor mother's arms to take his flight;
 And from the dragon's rage to lurk a while,
 As Moses once (*d*) upon the banks of Nile. 610
 Whilst Herod, mock'd, sends forth his soldiers rude,
 And baths Bethlehem's streets with infant-blood (*e*);
 Minding amongst them to destroy the King
 Which over Sion was design'd to reign.

Lo! here's another wondrous proof of love; 615
 The Diviae Child to Egypt must remove!
 The King of kings must leave his native soil,
 And in his tender age endure the toil
 Of banishment into a foreign land,
 Who hath all nations under his command: 620
 That by his flight we might redeemed be
 From more than an Egyptian drudgery!

Two years elapse, and Herod gets his doom (*f*);
 Yet JESUS cannot to Judea come;
 He dares not in his native city dwell, 625
 Tho' he's the rightful King of Israel;
 Whilst Archelaus (*g*), bloody Herod's spawn,
 Reacts the tyrant in the Holy Land.

(*d*) Matth. ii. 14. Exod. ii.—
vii. &c.

(*e*) Matth. ii. 16.

(*f*) Matth. ii. 19.

(*g*) Matth. ii. 22.

His parents, warn'd of GOD, do turn aside,
 And in the parts of Galilee abide: 630
 Where, during private life, he refuge hath
 Within obscure despised Nazareth (*b*).
 Thus watchful Providence did order it,
 To shew that he was the true Nazarite (*i*),
 The holy harmless separated One, 635
 Who, by his death, like Sampson (*k*), saves his own.
 While the great Dagon's house he overthrows,
 And, in its ruins, buries Israel's foes.

How were the people privileg'd who saw
 Him sit amidst the Doctors of the Law! 640
 When twelve years old, with wisdom most profound,
 He solved all their doubts in answers sound;
 And also asked them such questions
 As did confound the Scribes and learned ones.
 The people were astonish'd to behold 645
 A very child, of but twice six years old,
 Nonplus the ancient Sages and the Scribes,
 The Pharisees, and all the learned tribes (*l*).
 Be sure it was no mean or trivial theme
 Concerning which he reasoned with them; 650
 The subject was himself, the promis'd One,
 And that long-looked for redemption:
 The Scribes expected nothing else at all,
 Save temp'ral freedom from their outward thrall;
 And narrow'd all the ancient prophecies, 655
 To favour their beloved carnal ease:
 They taught the people that their SAVIOUR
 Should only be an earthly conqueror.

(*b*) John i. 46.

(*i*) Matth. ii. 23.

(*k*) Judges xvi. 30.

(*l*) Luke ii. 42.—48.

But when the people heard this divine Boy
 Unfold the secrets of sublimer joy, 660
 And shew them that their SHILO was to save
 Them from the power of Satan and the Grave,
 From Sin, and Wrath, and endless misery,
 More than the yoke of outward tyranny;
 And that the promis'd freedom from their thrall 665
 Was a deliverance more spiritual;
 They were exceedingly amaz'd to hear
 His understanding, and his answers clear.
 This was his heav'nly FATHER's business:
 And he concealed not his righteousness. 670
 He, who but twelve years old, outstripp'd all
 The learned Wits and Scribes of Israel,
 Can out of babes' and sucklings' mouths ordain.
 Such strength as may th'avenging foe restrain (*m*).
 If he'll but be my second, I'll not fear 675
 'Gainst Error's greatest champions to appear.
 He can enable ev'n the meanest youth
 'Gainst ancient Sages to maintain his truth.

Let's follow him by faith to Jordan's flood (*n*),
 And see him there amongst the multitude, 680
 Desiring baptism from his Harbinger,
 Who can himself alone that grace confer
 Which this external seal doth represent,
 Namely ingrafting into covenant.
 The holy Baptist, as amazed, stands, 685
 And is surpris'd at his great LORD's demands:
 And thus he speaks; "Ah! I have need to be
 Baptiz'd of thee, and comest thou to me (*o*)?"

(*m*) Matth. xxi. 16. Psalm viii. (*n*) Matth. iii. 13.

(*o*) Matth. iii. 14.

I'm but the servant, thou'rt my sov'reign LORD:
 I wash with water, thou dost grace afford. 690
 Why should the holy undefiled ONE,
 That's wholly free from all corruption,
 Seek to be wash'd with water? why should he,
 Who is the Fountain pure, baptized be?"

The LORD reply'd, "Altho' thou dost not know 695
 The mystic reason why it must be so,
 Yet suffer it: obey thy Master's will;
 For thus we must all righteousness fulfil (p)."
 Thus JESUS, tho' from sin compleatly free,
 Would be baptiz'd that he might sanctify 700
 The seal to us; this laver cannot save,
 Till it from JESUS virtue do receive.
 When CHRIST was dipt in Jordan's silver stream (q),
 His Elect-seed were all baptiz'd in him.

When he emerg'd out of the chrystal-waves, 705
 He from his FATHER witness straight receives,
 The HOLY GHOST, to shew him CHRIST indeed,
 Doth visibly descend upon his head
 Like to a silver-feather'd harmless dove;
 And lo! a voice is heard from heav'n above, 710
 "This is my well-beloved SON in whom,
 "And for whose sake, I fully pleased am (r)."

Then hence, my soul, ne'er doubt a Trinity;
 Lo! here thou see'st the undivided Three:
 The SON's baptiz'd, the FATHER speaks above; 715
 The HOLY GHOST descendeth like a dove.
 Thus JESUS was anointed from on high,
 And called to his public ministry,

(p) Matth. iii. 15.

(q) Rom. vi. 4.

(r) Matth. iii. 16, 17. Luke iii.
 21, 22. John i. 32, 33.

When in his manly vigour and his prime (f),
And fittest for employment so sublime. 738

When GOD is pleas'd to manifest his love.

A time of trial is at hand to prove
And try their faith; even as observe you may
The blackest cloud succeed the brightest day.

So JESUS, after that his FATHER's love 725
Was manifested thus from heav'n above,

Was led into the desert, that he might
Long forty days against the Dragon fight.

Where he in single combat all alone,
Encounters Beelzebub's temptation. 730

When he had fasted forty nights and days,
The Devil visibly appears, and says,

"If so thou be'st the SON of GOD indeed (r),
"Command these stones, that they be turn'd to bread."

But JESUS thus repells the wicked One, 735
"'Tis written, man lives not by bread alone.

"GOD's word of pow'r the life of man sustains
"More than the presence of the outward means (r)." 740

The Devil, tho' he tempt'd at first in vain,
Yet rests not, but renews th' assault again: 740

And carries CHRIST up to a mountain high,
Whose top doth threaten to surmount the sky,

And in a moment shews him th' earthly frame,
With all the painted glory of the same,

And said, "This glory all I'll give to thee, 745
"For all these kingdoms do belong to me,

"On this condition, if thou wilt accord
"To worship me, and own me for thy LORD."

(f) Luke iii. 23.

(r) Dent. viii. 3.

(s) Luke iv. 1, — 14;

Our blessed LORD, with holy indignation,
Rejects the fiend's most impudent temptation; 750

"Get thee behind me thou blasphemous one;

" 'Tis written thou shalt serve thy GOD alone (u)."

Tho' beat in this assault, the restless foe

Resolveth not to leave the combat so;

But hurls him thro' the air, and taketh him 755

Unto the temple of Jerusalem,

And on a pinnacle sets him on high,

And says,— "If GOD's beloved SON thou be,

" To prove the same throw down thyself from hence,

" And trust thy FATHER's word and providence; 760

" For it is written in his word that he

" Will give his angels charge concerning thee,

" To bear thee up; still waiting thee upon,

" Lest thou should dash thy foot against a stone."

But JESUS said,— " 'Tis written thus again (x), 765

" Thou shalt not tempt the LORD thy GOD in vain."

Thus Satan's foil'd at last, and can't prevail

Against the mighty Prince of Israel.

Then, tempted Soul! behold thy glorious LORD!

Let his temptation help to thee afford 770

When thou art tempted: he o'ercame for thee;

Thou shalt at length in him victorious be.

Take his whole armour, learn of him to wield

The Spirit's sword, and Faith's defensive shield (y);

By these thou shalt be able to repell 775

The stratagems and fiery darts of Hell (z).

Thus JESUS enter'd on his ministry

After a glorious fight and victory;

(u) Deut. vi. 13.

(x) Deut. vi. 16.

(y) Eph. vi. 13.

(z) Eph. vi. 11.

In the discharge whereof he underwent
 A thousand toils:—himself he daily spent 780
 In travelling abroad from place to place,
 In publishing the news of grace and peace;
 In lab'ring always, and in doing good,
 Teaching and feeding of the multitude;
 Casting out devils, raising the dead to life, 785
 Healing all sicknesses and ev'ry grief:
 He bore our sicknesses and miseries,
 The contradictions of his enemies,
 The FATHER's wrath and curse, the pains of hell,
 And was rejected by his Israel. 790

He never rode, save once, but up and down
 He walked still a-foot from town to town,
 From hill to mountain, and from sea to sea,
 Thro' all Judea's coasts and Galilee;
 Thro' all Samaria's borders far and near, 795
 Yea to the coasts of Zidon and of Tyre (a).
 In thirst and hunger, perils manifold;
 In Summer's sultry heat, and Winter's chilling cold.
 When he had taught and travell'd all the day,
 At night he had not where his head to lay; 800
 The vilest beast hath holes, the smallest bird a nest,
 But JESUS had no house wherein to rest.
 He was oblig'd to others ev'n for bread,
 And for a couch whereon to rest his head (b).

O matchless love!—should JESUS toil for me! 805
 Should he of riches thus denuded be!
 Should he be hungry, should he suffer need,
 Who doth all men and other creatures feed!

(a) Matth. iv. 23, 24. Luke iv. 18. viii. 19. Luke xix. 35.
 Acts x. 38. Matth. xiv. 14—20. (b) Matth. 20. Luke viii.
 Heb. xii. 3. Gal. iii. 18. Matth. 33.—John iv. 3.

Should he be thirsty, who's the living Spring,
 That sends refreshing streams to ev'ry living thing, 810
 Should he be scorch'd with heat, or chill'd with cold!
 Should he be destitute of house and hold!
 Who Summer's heat and Winter's cold did make,
 Who heaven and earth doth for possession take.

And shall I grudge to toil for him again? 815
 If it may honour him, shall I disdain
 To walk on foot, to run from place to place,
 If I to others may commend his grace?
 What tho' I want a house wherein to dwell?
 So did the glorious King of Israel: 820
 What tho' I'm forc'd to take a borrow'd bed,
 Whereon I may repose my worthless head;
 What tho' I am oblig'd to other men,
 And thankful if they will me entertain?

This thought should quiet to my heart afford—— 825
 "The Servant must not be above his Lord (c)."
 Oh henceforth never let me make complaint
 For want of outward things; let me not faint
 Because of trials' strength or multitude;
 I have not yet resisted unto blood (d). 830
 Am I reproach'd? so was my LORD before.

A • I despis'd? he was contemned more.
 O could I learn of him, in ev'ry state,
 His holy spotless life to imitate;
 And where I cannot follow—to deplore 835
 My weakness, and his holiness adore.

Of Grace's fulness all he was possess'd,
 All shining virtues center'd in his breast;
 The sweetest meekness and humility,
 The greatest kindness, love, and clemency; 840

(c) Matth. x. 24.

(d) Heb. xii. 4.

So that the bruised reed he never breaks;
 Nor doth he ever quench the smoking flax (e).
 He bore affronts with wond'rous patience,
 Altho' he could maintain his innocence.
 He acted faith on GOD, and did rely 848
 On him, without all doubtings, constantly.
 Yea, when deserted, yet he still abode
 By faith unshaken resting on his GOD (f).
 His fervent love to GOD, and flaming zeal
 Both for his FATHER's name, and Church's weal,
 Were eminent, and find no parallel. 851

That very night in which he was betray'd,
 He would not leave his people without aid,
 But did appoint the blessed Sacrament
 Of his Last Supper, for to represent 855
 His death to them, and in his Church remain,
 As a love-token, till he come again (g).

He straight from Supper to the Garden goes,
 To meet the Traitor and the bloody foes:
 His hour was come (h), the combat was at hand, 860
 That he must fight Beelzebub's hellish band:
 The hour that he must bear his FATHER's wrath,
 And for his Elect die and conquer Death.
 His soul becomes exceeding sorrowful,
 Is sore amaz'd, and is of anguish full: 865
 His holy nature shrinks with sinless fear,
 To see the loads of wrath he hath to bear:
 He trembles to behold the poison'd cup,
 Brim-full of terror, which he must drink up;
 And therefore prays, with mighty cries and tears, 870
 To him that could preserve him from his fears——

(e) Matth. xii. 20. Psal. xxii. (g) 1 Cor. xi. 23, 26.

1—8. Matth. xxvii. 43.— (h) John xiv. 31.

(f) Matth. xxvii. 46.

" FATHER !—all things are possible to thee.

" O may this bitter potion pass from me—

" Or, if it may not with thy glory stand,

" Then, FATHER dear ! I am at thy command: 877

" I've learn'd obedience, tho' I be a SON,

" Not as I will, but as thou wilt, be done (i)." 878

Thus thrice he pray'd, and still more earnestly,

And, being in a painful agony

By reason of his sorrows' multitude 880

While as he pray'd, he sweat great drops of blood

In such abundance, all his body round,

That crimson clots of blood did dy the ground.

As in a garden Satan ruin'd man,

So in a garden JESUS first began, 883

By this his bloody sweat and agony,

To ransom mankind into liberty.

O all ye daughters of Jerusalem

By faith into this garden follow him ;

Draw nigh your wrestling LORD, and here you'll see

The marks of grief and love beyond degree. 891

Oh ! you hard hearted Sinners !—come, draw near,

Who never yet could kindly shed a tear

For all your great transgressions' multitude,

He shed a thousand drops of richer blood 895

To ransom you, if you belong to him :

He drank a cup of wrath full to the brim,

A sea of wrath, ev'n what was due to all

The great transgressions of his Israel.

How could ye sleep, oh Peter ! James ! and John ! 900

How could ye sleep, while as the holy ONE

Would have you watch with him !—and while that he

Was, for your sakes, in such an agony ?

Mean time an angel unto CHRIST appears,
 To strengthen him, and to allay his fears. 904
 Lo! here's a wonder!—he who angels made,
 Of comfort from an angel stands in need!
 As GOD he needs it not, nor need it can,
 But only as a sinless suff'ring man.

The Traitor comes!—and brings the bloody band,
 With swords and staves, by Cajaphas' command, 912
 To apprehend our Lord: he doth not fly,
 Tho' well he might, but meets them willingly.
 One word of his doth make the wretches all,
 Like dead or vanquish'd men, before him fall. 915
 Yet he resists them not in any kind,
 But freely suffers them his hands to bind——
 Yet by his word he so restrains the foe,
 They're forc'd to let his whole disciples go:
 Ev'n thus, poor Soul! whil'st he is bound for thee, 920
 He doth procure thy lasting liberty.

Thus he is left alone, his family
 Forsake him all, and for their safety fly.
 He's left of all amidst his miseries;
 Yea, ev'n a forward Peter him denies. 925
 And lovely JESUS, the most glorious ONE,
 Laboriously treads the wine-press alone.

The wretched varlets led him straight away
 To Cajaphas who calls, without delay,
 The Priests and Scribes, where CHRIST arraigned is,
 And, by suborning lying witnesses, 931
 He is condemn'd of speaking blasphemy!
 And loaded with reproach and infamy:
 The very slaves, while CHRIST amidst them stands,
 In deep contempt do smite him with their hands. 936

At break of day, the Priests and Elders all
 Do lead him out to Pilate's Judgment-hall,

And call for judgment on him instantly,
 Demanding that he will him crucify.
 Pilate examines him, and, from the sense 940
 He had of his unspotted innocence,
 Endeavours to release and set him free;
 But all in vain, for nought will satisfy
 The priests' and people's unrelenting wrath,
 Unless the holy JESUS die the death. 945

Come then, ye Saints!—Oh come, with one accord,
 Behold the suff'rings of your dying LORD!
 Behold him scourg'd! how all his body round
 The lashing whip makes one continued wound!
 Behold him dressed with a purple-robe! 950
 In high contempt amidst the wretched mob!
 He hath no kingly sceptre, but a reed!
 A thorny crown doth hurt his glorious head!
 Come, follow him along by faith, and see
 Him bear the heavy Cross to Calvary! 955
 Look how the bloody murd'ring Romish bands
 Do rack and pierce, with nails, his feet and hands!
 See how he's hung 'twixt thieves, as if that he
 Was the worst malefactor of the three!—

See how he hangs aloft 'twixt earth and heav'n! 960
 How bitter gall and vinegar is giv'n!
 Look how the precious blood, from ev'ry wound
 Falling in purple streams, doth dy the ground!
 See how the Priests and Scribes do him deride,
 And, in contempt and scorn, do wag the head! 965

The Sun, as blushing, doth obscure his light,
 With-holds his rays, and turns the day to night!
 But yet a darker night comes from above—
 Whilst GOD from dying JESUS veils his love!
 Which more accents his grief than all the woes 970
 And pains he bore from his malicious foes;

Which him to cry in bitter sort doth make——

“ My God, my God, why dost thou me forsake ! ”

O ! was the blessed JESUS scourg'd for me,
That thro' his painful stripes I heal'd might be ! 975

Was he condemn'd that I might be absolv'd !

Were mine iniquities on him devolv'd !

Were these the nails that pierc'd his blessed hands,

And tore his lovely feet !—were these the bands

And cords that bound him to the cursed tree ! 980

That I thereby from death might saved be !

O did he wear a crown of thorns, that I

Might wear a crown of gold eternally !

Was it my sin that caus'd him so to bleed !

Was it the spear that pierc'd his blessed side ! 985

Then shall I harbour to my sins afford,

And hug the cursed lusts that kill'd my LORD !

No : I will not—old Lovers ! then be gone

Out of my heart ; let JESUS have the throne——

Defile his temple, grieve his Sp'rit no more ; 990

Give him his place : it grieves my heart full sore,

That I should have so long indulged you :

And have deny'd my lovely LORD his due !——

Oh ! did he die for me—and shall not I,

Indebted to his grace eternally, 995

Live to his praise, and celebrate his fame,

And, while I being have, exalt his name ?

No sifter subject can my thoughts employ,

No work can yield my heart more solid joy.

But ah ! how shall I know he dy'd for me !— 1000

That with his love I may affected be ?

Dy'd he for rebel-sinners ?—Yes—he dy'd

For such as had him pierc'd and crucify'd ;

For such as hid their faces from their LORD,

And would not him one kindly look afford ! 1005

Dy'd he for those who had no love for him?
 Yes—ev'n for those who did him not esteem!
 Dy'd he for such as I?—Yes, if thou be
 Sincerely griev'd for thine iniquity;
 Weary and heavy laden with thy guilt: 1010
 Then, without doubt, for thee his blood was spilt.
 If thou believest with thy soul and heart,
 Then in his death thou surely hast a part.—
 But, ah!—I'm ruin'd with my unbelief—
 Well I can't thou say this is thy greatest grief? 1015
 Yes—that I can—Well, then, be sure thou art
 The Travel of his Soul—he hath thy heart.
 But I have broke all his commandments:
 Yet—tell me—can'st thou say thy heart relents
 And grieves for thy unkindness to thy LORD? 1020
 Then *this* may to thy conscience peace afford—
 “As much as heav'n this earthly globe surmounts,
 “So much his love exceeds thy great affronts.”
 But ah! I love not him!—will this not prove
 That I am not the object of his love? 1025
 No—if thou dost retain a lively sense
 Of this defect, and griev'st for thine offence,
 But I want faith—Yet dost thou not bewail
 That unbelief 'gainst thee doth so prevail?
 But, ah!—alas!—I cannot live to him 1030
 Who is my life: and how then shall I deem
 He dy'd for me? My great ingratitude!
 My sins and my transgressions' multitude!
 From which he came to free and save his own,
 Speak nought to me but indignation. 1035
 Yet give not place to such despondency,
 Christ's blood from all thy sins can purify. 1040

THE END.



